

JUL 2 1976



A New Birth Of Freedom

By John F. Havlik

"For the Lord your God is bringing you into a good land, a land of brooks of water, of fountains and springs, flowing forth in valleys and hills; a land of wheat and barley, of vines and fig trees and pomegranates, a land of olive oil and honey; a land where you shall eat food without scarcity, in which you shall not lack anything; a land whose stones are iron, and out of whose hills you can dig copper. When you have eaten and are satisfied, you shall bless the Lord your God for the good land which He has given you. Beware lest you forget the Lord your God by not keeping His commandments and His ordinances and His statutes which I am commanding you today; lest, when you have eaten and are satisfied, and have built good houses and lived in them and when your herds and your flocks multiply and your silver and gold multiply, and all that you have multiplies, then your heart becomes proud, and you forget the Lord your God who brought you out from the land of Egypt, and out of the house of slavery." (Deut. 8:7-14, NASB).

"Breathes there a man with soul so dead who never to himself hath said . . . that this nation under God may have a new birth of freedom?" The believer-patriot Moses sets the pattern for the Christian patriot today. The pas-

sage is bursting with pride for the "good land." It also throbs with anxiety for the future threatened by greed, ambition and the glorification of self. Moses loved the nation fiercely but with his eyes wide open. America is good and bad, excellent and evil, inspiration and indifference, and the Christian patriot must see them all. America is Valley Forge and Kent State. America is churches and massage parlors. America is The Waltons and Maude. America is affluence and poverty. America is segregationist and integrationist. America is intellect and ignorance. America is everything that can help a man fulfill his highest dreams and it is everything that can destroy a man. America is a lovely little home on a quiet street where God is love. It is also another home on that same street where the household gods are selfishness, pride and ambition. America is a luxury hotel with well-groomed guest, flashing Diner's Club and American Express. It is also a call girl in the bar of that hotel, flashing her legs. America is great corporations providing the stuff of life with efficiency and abundance. It is those same corporations bribing politicians, subordinating governments, flaunting morality with their dollars that really belong to the people. America is a pro-football player getting three million

for a four-year contract. It is also a teacher getting \$11,000 yearly after 20 years of service to the public. I don't stand for everything that America stands for, but I do stand for America!

I stand up for the breathless beauty of America. America is a Texas prairie clad in a new spring dress of bluebonnet and Indian blanket. America is a winter wonderland of the Wisconsin Dells. America is a Georgia mountain-side covered with rhododendron, mountain laurel and wild azaleas. America is a lovely lake in Vermont, set among green hills like an aquamarine jewel. America is the sheer north face of McKinley, rising from sea level to 16,000 feet, robed in icy translucence. America is Haleakala, "the house of the sun," whose shadow at sunrise stretches for a thousand miles across the blue Pacific. America is Florida beaches where warm seas kiss white sands.

I stand up for the precious people of America. America is Babe Ruth and Hank Aaron. America is Martin Luther King and Jonas Salk. America is Betty Ford and Barbara Walters. America is John Havlicek and Larry Csonka. America is Elvis Presley and Ethel Waters. America is a Vietnamese refugee in Arkansas or California. America is a migrant worker in Florida. America is a kid smoking his first joint in a

ghetto in New York City. America is a housewife wheeling her grocery cart through a supermarket in Wichita. America is an iron worker walking a tight rope of steel 70 stories above the street in Atlanta. America is a black child feeling the first cruel cut of racism in Chicago. America is a shadow of a man whimpering in a dark corner in a mental ward in Denver. America is a Mennonite farmer in Kansas. America is a shrimper in Louisiana.

I stand up for the American dream. America is "Give me liberty or give me death." America is "a new nation dedicated to the proposition that all men are created equal." America is "the right of the people to be secure in their persons, houses, papers and effects against unreasonable searches and seizures, shall not be violated." America is a mutual pledge to one another to support this nation under God, pledging "our lives, our fortunes, and our sacred honor." America is a "firm reliance upon the protection of Divine Providence." America is "We, the people of the United States." (Quotations in this paragraph are from Lincoln's speeches, the Bill of Rights, the Declaration of Independence and the speech of Patrick Henry.)

If this nation under God is to "have a new birth of freedom," (Continued on page 2)



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Congress Hears Report Of Russian Baptist Oppression

By W. Barry Garrett

WASHINGTON (BP) — Russian Reform Baptists are the best organized dissenting group among the various protest movements in the Soviet Union, according to testimony at a hearing by the House of Representatives' subcommittees on International Organizations and Political and Military Affairs here.

Professor Bohdan Bochiurkiw of the department of political science of Carleton University, Ottawa, Canada, pointed out that the Russian government makes no distinction between religious and other types of dissenters. The Baptist group to which he referred is the dissenting body headed by imprisoned Georgi Vins, executive secretary of the Initiatiyntiki (Reform Baptists), which was formed in 1961 as a protest group opposed to the All-Union Council of Evangelical Christians-Baptists (AUCECB).

The hearing was under the direction of Rep. Donald M. Fraser (D., Minn.), chairman of the Subcommittee on International Organizations. Also participating in the hearing was Rep. John H. Buchanan (R., Ala.), who is a member of the Subcommittee on International Political and Military Affairs. This was the first of two hearings on religious persecution in the Soviet Union.

Other Witnesses

Other witnesses were Pastor Janis Smit, chairman of the Russian Reform Baptist group, and David A. Klassen, a dissenting Russian Baptist who has been a prisoner of conscience in the Soviet Union.

In addition, written testimony

was submitted by George Dobczansky, research director of Human Rights Research, Inc.

The testimony by all of these persons indicated there is a rising tide of dissent of all forms in Russia which is being accompanied by increased religious persecution, political imprisonment and other forms of resistance by the government.

After the testimonies which de-

scribed many instances of oppression in the Soviet Union, Fraser asked, "What can the United States government do most effectively to assist in opening up religious freedom in the USSR and to aid those who are now in prison?"

Professor Bochiurkiw replied that human rights everywhere in the world are a proper concern to be voiced by U. S. officials. He

claimed that oppression and a violation of human rights is not an exclusive internal concern of the Russian government.

Public Opinion

Specifically, the professor encouraged the development of a strong public opinion in America against denial of human rights in Russia, asked for continued publicity to be given to the many

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Missionaries To Lebanon Elect To Stay At Posts

Southern Baptist missionaries serving in Lebanon have elected to remain at their posts in spite of the evacuation of Americans from the war-ravaged nation.

Dr. and Mrs. Finlay M. Graham, Southern Baptist missionaries to Lebanon since 1948, hated to leave their war-battered adopted country in May, when the

time of their four-month furlough arrived. In spite of trouble and dangers there, they plan to return in September.

"If it hadn't been for wanting to see our children, we wouldn't have left," says Mrs. Graham.

But they did leave, just two weeks before the leftist-controlled Beirut airport closed, and only

four weeks before President Ford ordered the evacuation of Americans from a country divided by a "religious" war. Southern Baptist missionaries stationed in Lebanon elected to remain.

"This is the first time in our lives that we have lived in a country (Lebanon) where there has been no government, no security, just complete chaos," Mrs. Graham said in an interview here. "You think it's impossible to live in a situation like that, but it isn't. It's amazing. You just go along in your day-to-day jobs."

However, because the city is cordoned off and guarded by the different factions, the missionaries' "day-to-day jobs" take longer than they did in peace time. For example, a trip to the airport that used to take only 20 minutes before the war, now takes more than three hours because travelers must wind their way up through the mountains, back down into the foothills, and on into the

(Continued on page 2)

Court Approves Aid To Church Colleges

By Stan L. Hasty

WASHINGTON (BP) — The U. S. Supreme Court ruled here in a 5-4 decision that states may provide funds for certain private, church-related colleges without violating the First Amendment to the Constitution.

The decision, which will unques-

tionably affect similar plans in other states, upholds an earlier ruling by a federal district court that Maryland's program of direct aid to sectarian colleges is permissible.

Maryland's plan, in effect since 1971, stipulates that the funds must be used for "secular" but not "sectarian" purposes. That, however, is the only restriction on the aid.

Four individual taxpayers brought suit against the state of Maryland and its board of public works, the agency which administers the program. Four schools, all Roman Catholic, have received funds since the program began. A

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Mississippi Liberty Bell Due Home July 6

Colloquium Leads To Study Of SBC Colleges

By Dan Martin

ern Baptist Convention in Nash-

I AM THE UNITED STATES OF AMERICA



A Bicentennial Message

by Alex McKeigney

Jackson, Miss.

I am the United States of America—the blessed land of liberty. I was born a long time ago, because, you see, liberty was born when God, the Creator, first breathed life into man, created him in His own image, and breathed into him the spirit of liberty. I am the dreams, the plans and the work of men and women who have loved freedom down through all the ages. I am the first settlers who landed in Virginia and at Plymouth Rock; I'm the Red man, the Black and Yellow man—I'm millions of people from all across the earth who came to this good land to live, to work, to dream, to build—And to die, if need be, that liberty might still live. I'm the surging tides of New England, the corn fields of mid-America; The wheat fields of the plain states; the tall trees of the great West; I am the cattle grazing on matchless hills and prairies; I'm the Grand Canyon and painted deserts, the magic of ten thousand rivers, twisting streams, and sky-blue lakes, large and small. I'm the cotton fields of Dixie, white sand beaches, mighty oceans and the moon-lit Gulf. I'm Rocky Mountain grandeur and limitless treasures beneath the earth. I am country music, opera and symphony, great books and simple rhymes. I'm mighty industries, financial institutions, busy streets and highways—Arts and crafts and shops and stores, motion pictures, little theatre, countless festivals. I am men and women in field and factory, in laboratories, in hospitals, in communications media; Teachers in classrooms; people in professions; men in space, walking on the moon. I am an athlete in a crowded stadium or a hunter at early dawn; I am a minister proclaiming God's Holy Word, and a mighty choir. I am countless public servants—most of them little known—working at the many tasks of government all across the land; Whatever the task—large or small—I'm someone there, carrying the load. I am the right to free speech, to own property and direct enterprise; I am the right to worship God, the Creator, and to live life abundantly in the spirit of Him who gave life eternal. I answered freedom's call at Lexington and Concord town, prayed with Washington in the snow at Valley Forge; I was at Yorktown and New Orleans, in countless battles on the seas, and later in the air; I fought at the Alamo and Chapultepec, rode with Lee and Jackson,

A New Birth Of Freedom

(Continued from page 1) we must remember the forgotten foundations of freedom. In the context of this great patriotic speech by Moses he reminds the people of Israel that "man does not live by bread alone." Man lives by the Word of God. Man's freedom is grounded in the fact that man is the creature (creation) of God. The preamble to the Declaration of Independence recognized this fundamental fact. Our founding fathers said that man "is endowed by the Creator with certain unalienable rights, among them being life, liberty, and the pursuit of happiness." All men have these rights and the nation that would be free must dedicate itself to giving all of its citizens these rights. As long as one man is still slave to an economic system that denies the "American dream" to even one citizen, the Christian patriot does not sleep easily. As long as one man is depersonalized by a computerized society until he becomes as cold and unfeeling as his machines, the Christian patriot is uneasy. People are important. They are important to God. They are important to us. They are important because they are made in the image of God. Whatever hurts people hurts God. This is the foundation of Christian ethics and evangelism. It is the forgotten foundation of freedom. In spite of our success in technology, when one sees the thousands of alcoholics, the kidsreaking out on drugs, the flourishing porno shops, the teeming population of our mental institutions, one must say with Lillith Lorraine:

"When planes soar the spirit flying blind,
When ships sail the dreams that gave them birth,
When towers dwarf the up-reaching mind,
When wealth is mightier than simple worth,
We almost hear the turning of the page.
We almost know what every Seraph knows,
That somewhere on a universal stage
A tiresome play is drawing to a close."

Man is anthropos (Greek for man), "the upright one." He is walking tall, looking into the face of God. Whatever puts upon man "the mark of the beast" is of the evil one, the world destroyer. We believe the Devil's "big lie" when we believe that we find freedom in "our own way." Do you know of one person enslaved by a filthy mind that is free? Do you know of one person hooked on drugs who is free? The only persons really free are those who know who they are, why they are here and

where they are going. This is the glorious liberty of the Christian man. When a man knows this, he will never hurt himself or others because he has learned not to hurt God. Jesus Christ showed us the way. He loved everyone. He hurt no one. In this year of our nation's Bicentennial we can proclaim freedom throughout the land to all its citizens." The freedom that we can so easily forget and the freedom that we must remember is the freedom of all those who know they are made in the image of God, to love God and fellowman. Both Jew and Christian can proclaim with equal enthusiasm and joy the liberating truth about who man is. "You shall know the truth and the truth shall make you free."

If this nation under God is to have a new birth of freedom, it must learn the lessons of our history. Moses, in his farewell address to the nation, made it clear that it was "God who brought them out of slavery into freedom." It was God who gave them "this good land." The first settlers in this land of America believed that God had brought them "this good land." The first settlers in this land of America believed that God had brought them here to escape the tyranny of another land. Evangelical revivalism gave us our first universities and schools. This same revivalism tamed the wild frontier and made it a fit place to live and rear children. Moses commanded the men of Israel to teach their children how God had delivered them from slavery and gave them freedom. So few Americans even know the stories of the patriots who saved this nation, risking life and fortune to make it possible. God has given this nation great men, great revivals and great wealth. "That nation under God," Israel, was given a law, a land and a Lord. They broke the law, defiled the land and forgot the Lord. They were half gone by 722 B.C. and ceased to exist as a nation in 586 B.C. until their revival in 1945. God has given us a law, and we are a nation of lawbreakers. God has given us a land, and we have polluted its air and water. God has given us a Lord, and we have forsaken Him. We have "Forsaken the fountain of living waters" and depended on "broken cisterns that will not hold water." We hold those in derision who "believe in God, mother and country." But I would rather have faith in God, my country and my home than in nothing. Better to believe in something than to believe in gods who are not gods. Better to believe in God, mother and country than in a bottle, a hypodermic needle and a computer. Surely we can learn something

from our past. How could an infant nation with no armies, no navy, no credit and very few friends win a war of independence from the world's greatest sea power? How could a nation with the greatest armies, the greatest navies and the greatest wealth fall flat on its face in Vietnam? We could learn from that that it is "not by armies and not by navies, but by My Spirit, says the Lord." If this nation under God is to "have a new birth of freedom," it must master the meanings of its prosperity. Moses warned that "nation under God" that it must always remember the source of its wealth and the meaning that wealth had for them. This nation, with only a very small percentage of world population, has half of the world's bathtubs, seven out of ten miles of all railroads and the greatest number of all automobiles. We produce far more food than ever we with our record per capita food consumption can absorb. Our garbage cans and throw-aways are commentary on our wastefulness. If in the midst of all this wealth we say "our capitalistic system did this," we sin grievously. Paul said to a young pastor, "Charge those who are rich in the things of this world to be generous in their giving and not to put their trust in their riches." Moses felt the same way about "that land" when he talks of its fruitfulness and the riches of its mineral wealth. God has lavished upon our nation in unthinkable opulence. Think of the brains of our universities, the ingenuity of our industry, the golden harvest of our prairies, the treasures of every kind of mineral in our mountains. In this land men have been able to start with nothing and be millionaires before they are forty. All of this wealth should make us look up with gratitude and see the wealth as an opportunity to be a blessing. Sub-standard housing, hunger and unemployment are obscenities in a land that has so much. We must find ways to share the American dream more equitably than we have in the past. We are stewards in this nation of all of our wealth of sun, air, trees, flowers and natural resources. "To whom much is given, much will be required."

Finally, if this nation under God is to "have a new birth of freedom," we must not trifle with the threat of our enemies. Moses also warned "that nation under God" that there were enemies who would be waiting in the wings for their demise. The real enemies were not the nations surrounding Israel. The real enemies were those within that destroy the human spirit and eat away at the

foundations of freedom. It is easy for our nation to see our enemy as those nations behind the Iron Curtain. The real enemies of all that can make America great are very real within the life of our country. Corruption that reaches from large corporations into every city hall, every county courthouse, every state house, and finally into Washington threatens the destruction of our moral and ethical standards. In justice that makes the law apply to the poor and sets free the rich with a slap on the hands threatens the very foundation of our democracy — equality under the law. Greed that plays upon the weakness of one's neighbor through the sale of pornography, drugs and sex eats away at the vitality of the American home. Poverty in the midst of affluence will continue to destroy faith in America as the refuge of the poor and oppressed as long as it continues to exist. There probably is no nation or combination of nations capable of defeating this nation in war. But these enemies, if allowed to continue eating away at the vitality of our nation, will make us easy prey to the same things that have laid other empires and nations in the dust of antiquity.

It should be said that "judgment must begin at the house of God." This nation under God can never experience renewal until the spiritual forces of this nation experience renewal. Culture religion that puts on a show for public display but has no moral fiber, no ethical courage, no spiritual resources will only make the charade look better. There must come to every believer and every religious organization and institution in this land a new commitment to moral and spiritual values that make men and nations great. A great deal of responsibility for national renewal must be laid upon Christians and Christian churches. Every person in this land must be evangelized with a gospel of God's love — just incarnate in Jesus Christ. Every Christian must be disciplined so that each Christian life is a living footnote to that morality that He gave us from the mountain. He said, "Happy are the pure in heart." He said, "Happy are the merciful." His way to happiness for men and nations must be proclaimed from every pulpit and displayed in every Christian life. Our thought for our beloved land during this centennial celebration is "Happy is that nation whose God is the Lord." We urge all Christian-patriots to unite in an earnest prayer "that this nation under God shall have a new birth of freedom."



Looking over the proposed fall schedule of junior class academic work to be offered students at Clarke College this year are Carey Vice-president for Student Affairs, Dr. Jerry Oswalt, left, and Academic Dean Victor Vaughn of Clarke College.

Carey To Offer Third Year On Clarke Campus

Clarke College has announced that third year college work will be offered on the Newton campus beginning in the fall. By arrangement with William Carey College, a fully accredited senior college and sister Baptist institution, junior class academic courses will be taught. Regular faculty members from Carey College in Hattiesburg will commute to the Clarke campus in Newton, according to Clarke Dean Victor Vaughn.

Persons interested in third year studies, directed by William Carey College, on the Clarke campus in Newton, should contact the office of admissions at William Carey College, Hattiesburg, Miss. 39401. Phone calls may be placed to telephone number 582-5051.

Concentration in Voice, Piano, and Organ; History of Music; Ensembles. Proposed spring term courses include New Testament Studies, Pastoral Counseling, History of World Religions, Principles of Education, Music in Worship, Counterpoint, Church Music Education, Church Music Administration, Applied Music, History of Music and Ensembles.

This is especially true for students preparing for church-related vocations. We have investigated similar agreements between junior and senior colleges in other states and have gained the cooperation of William Carey College in this venture."

According to Vaughn, full time students in Carey's third year program on the Clarke campus will be eligible for college housing and will be considered for student employment on campus. They will be eligible for financial aid programs and will be able to take additional lower level work at Clarke beyond graduation requirements, with the permission of Carey.

Courses planned by William Carey College to be taught to junior-level students on the Clarke campus this fall include Old Testament Studies; Christian Worship; Psychology of Religion; Educational Psychology; Directed Readings; Form and Analysis; Church Music Education; Church Music Literature; Applied Music

(Continued from page 1) with leadership of the SBC Education Commission during its National Colloquium on Christian Education at Williamsburg, which studied the purposes, processes and potential of Christian higher education. Ben C. Fisher, executive director-treasurer of the Education Commission, announced the study during the 119th annual session of the SBC the following week in Norfolk.

McGrath said the study will focus on a number of areas in institutional life: goals, leadership and management, financial health, curriculum, campus environment, admissions and recruiting and the attitudes of the laity toward Southern Baptist higher education.

When he addressed the colloquium, McGrath said the private schools which maintain a strong Christian distinctive will survive financially in the modern world.

"It is my conviction that to the extent that the church-related college stands firm on its dedication to its religious commitment, it will remain financially sound," declared the former secretary of the U. S. Department of Health, Education, and Welfare.

"More importantly, it will restore order to our society laboring under a confusion of purpose and regain for this generation of youth an appreciation of those transcendent eternal values which give enduring meaning to the human enterprise."

Fisher said additional details on the mechanics of the study will be worked out in mid-July during a meeting of the college representatives.

Missionaries To Lebanon Elect To Stay At Posts

(Continued from page 1) city in order to stay within certain "political" boundaries, according to the Grahams.

Despite the worry the Grahams say they are still anxious to return to the political hot-spot and the work they left at the Arab Baptist Theological Seminary in Beirut.

While the seminary is located in an area controlled by rightist Christians, and the Beirut Baptist School is under control by a leftist group, both have been able to carry on their work. However, the Beirut Baptist School, unlike the seminary, has had to dismiss classes several times due to heavy fighting in its area.

What will be in store for the Grahams and for Lebanon is uncertain, but the missionaries say they are optimistic.

The Lebanese people are resilient," Graham said. "If they are given just two years of peace, they could clean up the mess and get back in business again."

Six Workshops On Senior Adult Work Scheduled

"Ministries with Senior Adults" will be the focus of a series of six workshops announced by the Church Training Department for July 10-22, according to Kermit S. King, Department Director. Two teams of specialists from Tennessee and Georgia will serve as conference leaders.

Bob Sessions and David Freshour will be conducting conferences on the use of recreation in special ministries with Senior Adults in the church. Charles L. Norton and Waldo M. Woodcock will be leading discussion groups on opportunities for ministries with Senior Adults.

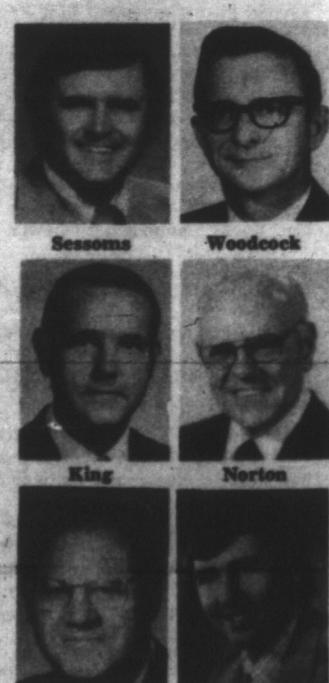
Sessions, Woodcock, and King will make up one team. They will be leading in workshops at First Church, Greenville, on Monday, July 10; First Church, Holly Springs, on Tuesday, July 20, and at First Church, Starkville, on Thursday, July 22.

Norton, Freshour, and Chester Vaughn, program director for the Mississippi Baptist Convention Board, will make up a second team. They will be leading in workshops at First Church, Biloxi, Monday, July 10; First Church, Meridian, Tuesday, July 20; and Easthaven Baptist Church, Brookhaven, Thursday, July 22.

Sessions is a consultant in the Church Recreation Department of the Baptist Sunday School Board, Nashville, Tenn. Woodcock is secretary of the Church Training Department for Georgia with offices in Atlanta.

Norton is director emeritus of the Tennessee Church Training Department and still works with the convention on special assignments. Their offices are in Brentwood. Freshour is Minister of Activities, First Church, Albany, Ga.

The purpose of the workshops is to give assistance to persons who



desire to provide a ministry for Senior Adults beyond what is traditionally offered through the existing educational programs of the church — Sunday School, Church Training, and Woman's Missionary Union.

Ministries with Senior Adults is a program assignment of the Mississippi Church Training Department and through these workshops a program of assistance to churches will hopefully be conducted for several years in the future. Partial plans have already been made for the next two years.

King states that the attendance of Senior Adults along with pastors and other church leaders would be especially helpful.

(Continued from page 1) cases of persecution, deplored "detente" between the Soviet Union and the USA, and urged a Soviet policy that would make it possible for people in the USSR to migrate to places where they can practice their beliefs in freedom.

Smit replied to Fraser's question that Congress should adopt the resolution now before both the House and Senate calling for the release of Georgi Vins from prison. He emphasized that the western powers should stop their blind attempts to appease the Soviet Union.

The former Latvian pastor said that the Voice of America is heard by the Russian people and that through this source they learn of developments within their own country. However, he cautioned that the Voice is beginning to lose its effectiveness because of the American policy of detente.

Klassen pointed out that during World War II the U.S. government and President Franklin D. Roosevelt found ways to relieve many forms of oppression in the Soviet Union. He said the U.S. government can again find ways to do the same thing.

"If Russians can receive wheat to keep from starving, we should be able to receive Bibles," Klassen asserted.

Deprived of Activities

Smit, who left the USSR, Soviet-occupied Latvia on May 25 of this year, told the hearing that he had been deprived of the pastoral activities for the following reasons:

1. "Preaching the New Testament in several Soviet republics and other cities other than my parish;

2. "Asking the believers to pray for those in prisons and persecuted; and

3. "Offering of bribes. Klassen said, "Depending on whether the believers remain faithful to the church or prefer to compromise for the sake of material welfare, the believers had to pay a fine of two million rubles for illegal gathering in their own homes for religious purposes."

4. "Religious badgering. He cited his experiences of over three years in an experimental camp where members of over 40 religious denominations were harassed.

5. "National harassment. He cited an instance where the government forced a member of his church to give testimony against him, threatening to deprive him of his job when he refused to do so.

6. "Offering of bribes. Klassen said,

"Depending on whether the believers remain faithful to the church or prefer to compromise for the sake of material welfare, the believers had to pay a fine of two million rubles for illegal gathering in their own homes for religious purposes."

7. "Provocational tactics. He said that various types of slander and lies are directed at the ignorant masses to provoke anti-Soviet feelings."

All three of the witnesses who

appeared in person at the hearing attacked churchmen in Russia who cooperate with the government in the officially permissible religious programs.

Some Concessions

Professor Bochiurikw pointed out that the atheistic Soviet government had made some concessions to certain official church leaders. "This leads them to say that there is no religious persecution in Russia," he said. "This is true," he continued, "if people keep their religious views private, but when they speak out openly the government's attitude changes."

Smit claimed that the Reformed Baptist movement in Russia under the leadership of Georgi Vins was made necessary because the state-controlled All-Union Council of Evangelical Christians-Baptists had refused to call an extraordinary All-Union Congress since 1944. "The then-leadership of AUCECB blindly carried out the instructions of the atheistic communist government," and "AUCECB was trying to incite local churches to anti-Christian deeds," Smit alleged.

When the Reformed Baptist movement got under way in 1961, Smit said that "a spark of truth and resistance lit the hearts of thousands of believers throughout the whole Soviet Union."

He continued, "What followed is a long story but the outcome in practical terms was a flat refusal of the state-controlled All-Union Council of Evangelical Christians-Baptists to agree to a restoration of Christian and biblical normalcy in the life of the church. On the contrary, the organizational committee transformed itself into a so-called 'Council of Churches of the Evangelical Christians-Baptist.'

What will be in store for the Grahams and for Lebanon is uncertain, but the missionaries say they are optimistic.

The Lebanese people are resilient," Graham said. "If they are given just two years of peace, they could clean up the mess and get back in business again."

Mississippi Liberty Bell Due Home

(Continued from page 1)
bicentennial. Dr. John Lee Taylor of Grenada and Dr. W. O. Vaught of Little Rock rang the bell as the convention closed.

Since then the bell has been making its way back to Mississippi, making stops along the way.

The bell had been inactive for several years until Dr. Taylor, pastor of the First Baptist Church of Grenada, Miss., and Dr. Vaught, pastor of Immanuel Baptist Church of Little Rock, Ark., conceived the idea of it's being used to inaugurate the nation's bicentennial year for Southern Baptists by ringing at last year's Southern Baptist Convention in Miami Beach, Fla.

Both Dr. Taylor and Dr. Vaught were members of the SBC Foreign Mission Board and the Committee on Order of Business for last year.

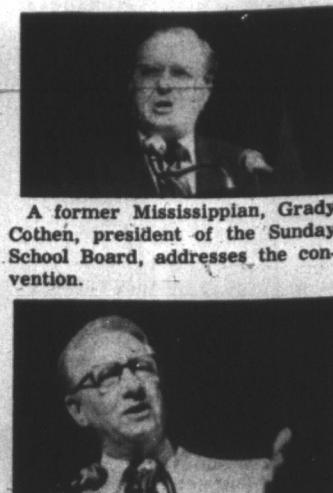
Mississippi Secretary of State Heber Ladner gave his consent as chairman of the Capitol Commission, and the bell was completely refurbished and mounted on a truck donated by the Ford Motor Company. In ceremonies on the steps of the state capitol, it was launched on its year-long trek in May of 1975. It rang to open and to close the Southern Baptist Convention in Miami Beach.

Since then it has traveled from state to state for bicentennial observances. Gene McRoberts, a retired salesman in Immanuel Baptist Church in Little Rock, has been the driver for the year.

A Liberty Bell replica has been given to each of the state by the United States. Each one is said to be an exact duplication in size and in tone of the original Liberty Bell. A plaque explaining the gift is mounted permanently at the bell's place on the capitol grounds.

Another plaque will be mounted beside it. During the ceremonies on Tuesday Dr. Taylor will present a plaque to the State of Mississippi from the Southern Baptist Convention expressing the appreciation of the convention for the use of the bell for the year. Dr. Taylor will be the master of ceremonies for this presentation, and Dr. Vaught will be on hand to speak. Other dignitaries, including Lieutenant Governor Evelyn Gandy and Secretary of State Ladner have been invited to be present.

For years Mississippi's Liberty



SBC Resolutions

Convention Speaks On Freedom, Moral Issues

NORFOLK, June 17 — The Southern Baptist Convention held to its stand of therapeutic abortion here Thursday after debating the issue at three business sessions.

Messengers defeated two amendments that leaned toward the anti-abortion view, then affirmed the "limited role of government" in abortion matters and supported "the right of expectant mothers to the full range of medical services and personal counseling for the preservation of life and health."

The resolution Thursday said, "The practice of abortion for selfish non-therapeutic reasons only destroys fetal life, dulls our society's moral sensitivity, and leads to a cheapening of human life."

Citizens were urged to work to change attitude and conditions that lead people to use abortion as a means of birth control.

Messengers refused to adopt an amendment by Robert Holbrook, pastor of First Baptist Church, Hallettsville, Tex., and national coordinator of Baptists

Bell had gone without ringing. During the past year it has rung across the nation as it has helped to rekindle the spirit of liberty bell in thousands of citizens who have gathered as it has made its way from state to state.

for Life, Inc. Holbrook would have deleted the statements on the role of government and the right of expectant mothers to the full range of medical services.

"The limited role of government" implies abortion is a matter of religious liberty," Holbrook said. "The 'full range of medical services' is just a code word for abortion on demand," he added.

Holbrook had authored one of a number of resolutions on abortion presented to the Convention's resolutions committee. The committee chairman, Andrew Tamplin of Birmingham, Ala., said almost half of the resolutions presented to the committee concerned abortion.

In support of the resolution James E. Wood, Jr., executive director-treasurer of the SBC Public Affairs Committee, said it "affirms our deep and abiding concern for the problem of abortion, and recognizes changes in the practice of medicine." Wood said it also "attempts to say that in that deepest of all human relationships between a man and a woman... government should have a very limited role."

A second unsuccessful effort to amend the resolution was made by Owen Duncan, pastor of Central Baptist Church, York, S.C. Duncan asked messengers to add statements that abortion "necessarily much involve a decision to terminate the life of an innocent human being" and that the Convention reject "any suggestion that Southern Baptists should become political activists in support of permissive abortion legislation."

After voting down Duncan's amendment, messengers overwhelmingly adopted the resolution committee's version.

The Convention's first resolution on homosexuality also drew considerable debate before it was adopted with a minor amendment.

The resolution reaffirmed commitment to the Biblical truth regarding the practice of homosexuality as sin.

It also recognized the autonomy of the local churches to ordain ministers, but urged them not to afford the practice of homosexuality any degree of approval through ordination, employment, or other designations of a normal life style.

Another key resolution called Christians to work for legislation that "prohibits the advertising of beverages alcohol and the portrayal of pornography in all public media."

Calling on people to express their opposition "to these menacing evils in every possible and appropriate way," the resolution also urged "concern for the victims of these evils as we point all people to Jesus Christ."

Messengers also adopted a "Bicentennial" resolution that pointed out "the dangerous extremes of civil religion" and pledging support for "the lofty ideals which formed the foundation of our nation—dignity, freedom and justice for all..."

The resolution also cited President Ford for being the first United States President "to recognize publicly at our annual meeting the significant role that Baptists have played in the nation's development."

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The Baptist Record

OFFICIAL JOURNAL OF THE MISSISSIPPI BAPTIST CONVENTION

EDITORIAL

Baptists And American Liberty

In a message on "Baptists and Religious Liberty" delivered on the steps of the Capitol in Washington, during the Southern Baptist Convention session of 1920, the sainted Baptist preacher, Dr. George W. Truett, said,

Years ago, at a notable dinner in London, that world-famed statesman, John Bright, asked an American statesman, himself a Baptist, the noble Dr. John L. Curry, "What distinct contribution has your America made to the science of government?" To that question Dr. Curry replied: "The doctrine of religious liberty." After a moment's reflection, Mr. Bright made the worthy reply: "It was a tremendous contribution."

Dr. Truett continued: "Indeed, the supreme contribution of the new world to the old is the contribution of religious liberty. This is the chiefest contribution that America has made to civilization. And historic justice compels me to say that it was pre-eminently a Baptist contribution. The impartial historian, whether in the past, present or future, will ever agree with our American historian, Mr. Bancroft, when he says, 'Freedom of conscience, unlimited freedom of mind, was from the first the trophy of the Baptists.' And such historian will concur with the noble John Locke who said, 'The Baptists were the first propounders of absolute liberty, just and true liberty, equal and impartial liberty.' Ringing testimonies like these might be multiplied indefinitely."

Tremendous words are these, and we do well to ponder them as we come to this historic moment of the bicentennial of our nation. For 200 years Americans have lived under a constitution guaranteeing the greatest liberties any people ever have had, and basic to all of them is the freedom of religion. And that freedom, which is the base for all other freedoms, was given to America largely by Baptists.

By the Baptists! There will be some who will question that, and some may even try to deny it, but all they need to do is read the history of the beginnings of our nation, and they will find that it is true. Baptists of today, enjoying all of the privileges which American citizenship brings, need to pause and thank God for their fathers, who had such a part in the making of our land. In those early days Baptists were not large in numbers, and they did not exercise major influence in many of the areas of the young nation's life. Yet, they helped to write into the American way of life, the richest heritage which can come to any man, namely, absolute freedom of soul and life.

Not Founders

Not for one moment would we contend that it was Baptists who brought our nation into existence, or laid its foundations, for that is not true. The greatest leaders of America's earliest years were not Baptists, and our nation cannot and must not forget them. The Pilgrims, the Puritans, the Virginians, and others, who founded the early colonies, must ever be cherished in our memories. We always should enshrine names like Washington, Franklin, Jefferson, Madison, and the many others who wrought our freedom from the tyranny of another nation, and welded the colonies into one land. We must not forget others through these two centuries, who have led in keeping that our country united and strong. Neither can we cease to remember the unnamed hosts who settled the land, built the cities, supported the government, fought the wars, and won and preserved the heritage which we possess. At this bicentennial time, honor is due to all of these, and gratitude to God. Yet, we must never forget, that one of our most priceless possessions is freedom, especially religious freedom. It is of this contribution to America that we are thinking now, and as we

write of it we must talk of Baptists and their place in early American life.

Early Baptists

There is no historical evidence that we know about that there were Baptists on the Mayflower, but it was not many ships later that they began to arrive. Plymouth and Massachusetts were not yet 20 years old when enough of them had come, or enough people had come to Baptist positions, to establish the first Baptist church on American soil. Evidently this was the First Baptist Church at Providence, Rhode Island, founded by Roger Williams in 1638, although some historians argue that the First Baptist Church, Newport, in the same colony, formed by Williams' friend and associate, John Clarke, actually has the longest continuous existence. Whichever is correct, a Baptist church existed in America, less than 20 years after the Pilgrims landed, and the Baptist march in this land had begun. Early growth was slow, however, for there were opposition to these strange people, who demanded soul liberty for all. Even after 60 years, by the year 1700, there were only 14 churches and a few hundred members. Those churches were scattered through the colonies from Maine to South Carolina.

In the first half of the eighteenth century rapid Baptist growth began. It was in that period that the revival called the "Great Awakening" under leaders like George Whitefield, Jonathan Edwards, and others swept America, and evidently no group reaped a richer harvest of gain from the spiritual stirring than the Baptists. The book, *Baptists Who Shaped America* by Dr. and Mrs. O. K. Armstrong, says "... outstanding leaders of the Great Awakening in America were not Baptists. Yet the Baptists became the principal beneficiaries of this spiritual movement, since it spread far, wide, and deeply, an acceptance of the Baptist ideal of heart-felt religion." And with that "heart-felt religion" was the Baptist ideal of "religious liberty for all men."

Rapid Growth

During the Great Awakening many converts trooped into Baptist congregations, and many of those became Baptist preachers who went out to win other converts and form other congregations. So the Baptist influence spread, and their churches began to appear throughout the colonies. Yet, most of the people were from among the poorer classes, and the farmers, so their influence was somewhat limited as far as national affairs were concerned. Moreover, they were considered as rebels and non-conformists by many government leaders, so forms of persecution developed.

The chief problem was that these Baptists were resisting the idea of taxation for support of the established church; they rejected the idea that a preacher had to have a government license in order to preach the gospel; they opposed infant baptism; and they claimed the God-given right of religious freedom for all men, with complete separation of church and state. Multitudes of Baptist preachers went to jail for these principles. Large numbers of members had their property confiscated, while others were jailed, fined or beaten. Some were driven from their homes and communities and even from colonies.

Unforgettable Names

There were many unforgettable names and incidents in the record, which should make every Baptist proud of the heritage he has received from his fathers who paid such a great price to bring freedom to our land. One recalls names of men like Roger Williams and John Clarke of Rhode Island; Obadiah Holmes who was beaten unmercifully by Massachusetts authorities; Lewis Craig and other preachers in Virginia, arrested for "preaching

the gospel of Jesus Christ" without a license, and defended by Patrick Henry; John Leland of Virginia, who strongly influenced James Madison to lead the fight for the first amendment to the constitution, the amendment which forever guarantees religious and other liberties to all Americans; Isaac Backus, Massachusetts Baptist leader, who led a drive for his state to support religious freedom in the constitution of the new nation; Henry Dunster, first president of Harvard, who was fired from his position, and driven from his home, for espousing Baptist principles; William Scoville who founded the first Baptist Church in the South at Charleston, S. C., and Shubael Stearns and Daniel Marshall who led in establishing Baptist work in North Carolina. The list could include other Baptists who influenced Washington and Jefferson, and tirelessly pressed for the principles in which they believed. The story is a glorious one, and must never be allowed to be lost.

The Revolution

When the Revolution came, Baptists were a part of it. Frank Mead, in *The Baptists*, says, "... the Baptists had been helping to make the Revolution. Some observers (they may have been Baptist observers) claim that Baptists were loyal to a man, that there was not a single tory to be found; others admit that there were a few, hard to find. Whoever is right, Washington told them that they had been uniformly and almost unanimously, the firm friend of civil liberty, and the preserver of our glorious Revolution." When the war was over the Baptists couldn't recognize themselves. They were dressed up in brand new clothes. Before the war they had been small, persecuted groups; after it they were wealthy and influential as well as respected for writing their principles into the law of the land." By the year 1800 they had grown from the 14 churches with a few hundred members of a century before, to 1100 churches and over 100,000 members. And they had been vital participants in making America what she was. Moreover, their march had just begun, for as the nation grew they grew, and as the country spread they ever were there.

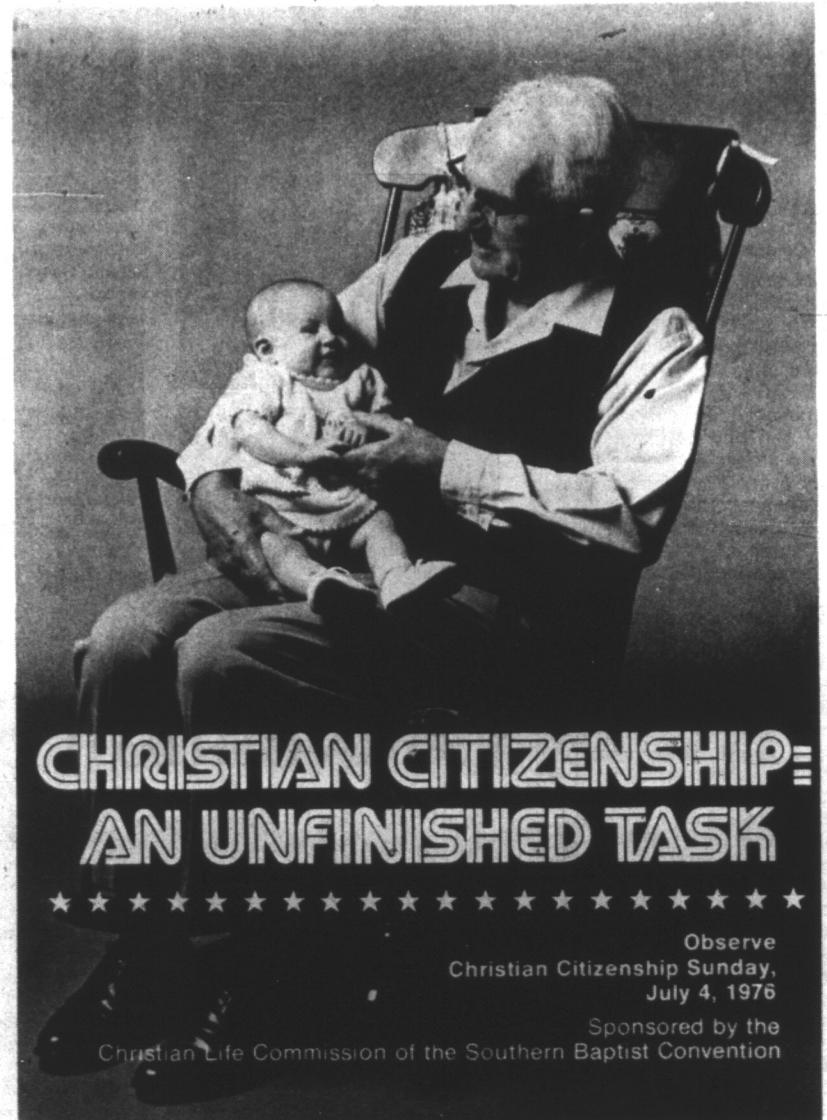
Today

Today, 200 years after the birth of the nation, Baptists join with other Americans in thanking God for the land He has given us. We fully recognize that the freedoms we have and the blessings we have, are not the gift of one group alone, but from people of many creeds or no creed at all. We do look back in gratitude to all of those who have given so much, that we might have the heritage which is ours today. Above all, we do thank God for His blessing, for without that there never could have been an America, and it could not have survived these 200 years. Yet, as we express all of this thanksgiving, we cannot but praise God that He allowed our Baptist fathers, to have such a glorious part in providing the land with one of its most priceless possessions.

Now, as we look into the third century of the nation's life, there are challenges for Baptists of today, just as great as those which faced our fathers, two centuries and more ago. Sinister forces from without, work tirelessly to destroy America and take away the liberties which we hold so dear. Moral decay, within, threatens to sap the very foundations upon which the greatness of our nation rests. Never has moral strength and spiritual direction been needed more. America right now needs citizens of strongest character and deepest dedication to high principle. Baptists of today, even as their fathers in the past, should stand as a people, determined to defend their nation, and lead her in the direction of the will of God.

FACE TO FACE . . . WITH YOURSELF by Charles L. McKay (Broadman, 149 pp., \$4.95) Charles L. McKay is a former Mississippi pastor who later went to Arizona where he served as denominational executive and then as pastor. At the present time he is a professor at California Baptist College. These messages were born in a series of rap sessions between the pastor and his young people at the First Southern Baptist Church in Scottsdale, Arizona, but the author uses biblical characters to illustrate problems of modern living. Each chapter ends with observation, analysis, and reaction from participants in the meetings. The subtitle is "Seeing Yourself in Bible Personalities' Lives."

PAUL, APOSTLE OF LIBERTY by Richard N. Longenecker (Baker, 216 pp., paper, \$3.95) A scholarly study of the "Origin and Nature of Paul's Christianity." Reprint of book first published in 1964.



CHRISTIAN CITIZENSHIP: AN UNFINISHED TASK

Observe
Christian Citizenship Sunday,
July 4, 1976

Sponsored by the
Christian Life Commission of the Southern Baptist Convention

THE BAPTIST FORUM

Sullivan Expresses Thanks To The Tylertown Church

First Baptist Church
Rev. Mel Craft, Pastor
Tylertown, Mississippi 39067
Dear Friends:

My love for and debt to the Tylertown Baptist Church as I knew it in my younger years cannot be exaggerated.

As an expression of my thanks to the church as well as my affection to those of you whom I knew back then who still live and hold membership there, I want my first official act as the new president of the Southern Baptist Convention to draft this letter telling of my happy memories and lasting thanksgiving.

You were not only my friends but my teachers. Endlessly I can name the valuable contributions you made to my life helping prepare me for the responsibilities of this hour. You opened to me your homes as well as your hearts when I was a growing boy and God will never let me forget my obligations to you for such a Christian influence. It helped to prepare me for the heavy responsibilities I will be carrying in the years ahead.

Velma joins me in expressing her affection also and sends her love to everyone.

James L. Sullivan, President
Southern Baptist Convention



Ministers Win Right To Perform Marriages

RICHMOND, Va. (BP) — Baptists and other dissenters gained a major victory in their fight against the state church of Virginia with enactment of a law that recognized the validity of marriages performed outside the state church.

Prior to its passage, marriages were not recognized as legal unless they were performed "according to the rites and ceremonies of the Church of England," which was the Virginia state church. Most marriage licenses were worded to that effect.

The new law stated, "that it shall and may be lawful for any minister of any society or congregation of Christians . . . to celebrate the rites of matrimony . . . and such marriages, as well as those heretofore celebrated by dissenting ministers, shall be . . . good and valid in law."

Patrick Henry, a friend of Baptists, had earlier advised Baptist ministers to go ahead with marriage ceremonies. His opinion was that the best way to have the unjust law repealed was to disregard it. The action of the General Assembly proved the astute lawyer correct, observers noted, although some did not approve of this strategy of "doing evil that good might come."

The General Assembly of Virginia in October, 1776, ruled invalid every act of Parliament "which renders criminal the maintaining any opinions in matters of religion . . . or which prescribes punishments for the same."

At the same time, because "it is contrary to the principles of reason and justice that any should be compelled to contribute to the maintenance of a church with which their conscience will not permit them to join, and from which they can therefore receive no benefit," the Assembly further ruled "that all dissenters of whatever denomination . . . shall . . . be totally free and exempt from all levies, taxes and impositions whatever towards supporting and maintaining the said Church as it now is . . . established, and its ministers."

The established church held stubbornly to its prerogatives, however, and even in the case of performing marriages, Baptists and other dissenters did not yet hold equality. The law limited the right of pronouncing vows to only four ministers of each sect within a county, and these ministers could not perform a marriage outside their county.

A Tribute To Leroy Smith

Dear Dr. Odle:

I read with a great sense of peace in the May 20 issue of the graduation to glory of our brother Leroy Smith. I am just one of a multitude of people that came under the influence of this man of God.

Brother Smith was my "boss" when I was a student missionary to Montana during the summers of 1967 and 1968. I remember traveling in his car one time across those wide plains while he shared with me the outline of the message on the Good Samaritan that he preached shortly thereafter in our state Baptist convention. He was one of the greatest preachers I have ever heard. We used to talk about how needful it was that every Christian worker be filled with the Spirit. Certainly he was that. And what a soul-winner! When I met him in 1967 he had averaged winning one person a day to Christ for the past eleven years.

I saw Dr. Smith a few months ago at Southwestern Seminary in Fort Worth. He was there speaking at a conference. We had such a good time visiting with each other. I guess the Lord knew in His good timing that I would need to see Brother Leroy just one last time. I pay him tribute. He was a good and faithful servant.

Larry Hendricks
Southwestern Seminary
Fort Worth, Texas

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ianity in American life after reading these pages.

FAITH, STARS AND STRIPES by A. Ronald Tonks and Charles W. Dewees (Broadman, 124 pp., \$3.95) Two of the associates in the Historical Commission of the Southern Baptist Convention; search into history of our nation to find "the impact of Christianity on the life history of America." Much research has gone into study of how the American dream and hope was brought to pass. The religious life of early leaders is researched. One will have a new concept and understanding of the place of Chris-

tianity in American life after reading these pages.

THE CHURCH IS PEOPLE by Bob W. Brown (Broadman, pocket book, paper, 128 pp., \$1.95) Human interest stories about individuals (we are sure the names are fictional) with whom a pastor has dealt and to whom he and the church have ministered. A fascinating account of experiences of dealing with people of all types in the everyday life of the church.

High Court Approves Aid

(Continued from page 1) test for such aid programs.

Blackmun, who wrote the court's opinion, argued that a "hermetic separation" of church and state is impossible. He went on to point out that in previous decisions, the court has held that providing transportation and textbooks for students attending parochial schools are constitutional.

Blackmun held that the Maryland law does not have the "primary effect" of advancing religion and that "excessive government entanglement with religion" has not been proven in its administration by state officials.

Regarding the "primary effect" question, Blackmun said that none of the four colleges receives funds from nor reports to the Roman Catholic Church, that religious indoctrination is not a primary purpose, that courses in religion and theology comprise only a small part of the curriculum, and that faculty hiring and student recruitment programs are not based on religious tests.

Blackmun also held while there is "no exact science in gauging" the "excessive entanglement" question, the Maryland program contains the necessary safeguards to insure against it.

He also pointed to the "essentially secular educational functions" of the four schools in contrast to the religious character

of parochial elementary and secondary schools.

Blackmun said further that the fact that the state appropriation is an annual one "does not necessarily" mean that excessive entanglement results.

Referring to yet another test applied in previous decisions, Blackmun stated that "political divisiveness" over the question of state aid to sectarian institutions is less in the case of a college than in that of an elementary or secondary school.

While agreeing with Blackmun's position upholding the Maryland plan, Justices White and Rehnquist stated in a separate opinion that the court need not bother with the "excessive entanglement" question. White, who has repeatedly objected to that portion of the Lemon test, wrote that all the court needs to establish is the secular nature of the program at stake and to ascertain that its primary effect is not to advance religion.

On the other side, three dissenting opinions were filed. Speaking for himself and Justice Thurgood Marshall, William J. Brennan Jr. objected to the "payment of general subsidies to religious institutions from public funds." Citing an earlier opinion he wrote in 1963, Brennan said that such subsidies "tend to promote that type of interdependence between religion and state which the First

Amendment was designed to prevent."

Brennan, the court's senior member, stated further that "the discreet interests of government and religion are mutually best served when each avoids too close a proximity to the other."

Justice Potter Stewart, in a separate dissent, objected to the fact that all four sectarian colleges receiving the aid require compulsory religion courses which may or may not include efforts to proselytize. He insisted that such courses ought to be taught as an "academic discipline."

The high court's newest member, John Paul Stevens, also dissented saying that state subsidies carry with them the "pernicious tendency . . . to tempt religious schools to compromise their religious mission."

Only twice before has the Supreme Court dealt with aid to high education. In 1971 it held that federal construction grants for church related colleges are permissible if they are used for purely secular purposes (Tilton V. Richardson).

And in 1973, in a case involving Baptist College of Charleston, S. C., the court held that state revenue bonds may be issued for construction of secular facilities on church-related college campuses, even though sectarian colleges benefit to repaying the money because of their tax-exempt status.



A Distinguished Service Award was presented to Dr. Joe Odle, left, retiring editor of the Baptist Record, by Dr. Porter Routh, executive secretary-treasurer of the SBC Executive Committee, during an Executive Committee meeting in Norfolk. It read, "Distinguished Service Award to Joe T. Odle, Pastor, Editor, Leader, SBC Executive Committee, 1976."



RUTLEDGE HONORED BY WMU—Arthur B. Rutledge, retiring December 31, 1976 as executive director-treasurer of the Home Mission Board, was honored at the annual meeting of the Woman's Missionary Union in Norfolk with the presentation of an oil painting. The presentation was made to Rutledge and his wife by Mrs. A. Harrison Gregory, president of the WMU, and Carolyn Weatherford, executive director of the WMU. Also, a tribute to Rutledge was a part of the convention session. SBC photo by Warren Johnson.

Hobbs On BHT To Take A Verbal Look At America

Dr. Herschel H. Hobbs will take a verbal look at America — past, present, and future — when the country observes its 200th birthday in July.

Hobbs will return to the radio pulpit after a summer vacation with a series of Baptist Hour sermons titled "Happy Birthday, America," "Look To The Horizons," "The Crack In The Liberty Bell," and "Firecrackers Are Just Noise."

"The Baptist Hour," produced and syndicated by the Southern Baptist Radio and Television Commission, is aired on 300 radio stations across the country.

In "Happy Birthday, America," Hobbs notes, "America was founded, humanly speaking, by imperfect men. But they based it upon Christian principles."

This means that Americans "are to be stewards of the country's blessing and opportunities," he concludes.

The July 11 Baptist Hour sermon explores the country's future. "America's past is an exclamation mark. Her future is a question mark. The answer to questions about our nation will be found in the spiritual realm," Hobbs says.

"In the sense of a crossroad,

our nation is to the modern world what Palestine, Israel's prepared home, was to the ancient world."

In the July 18 sermon Hobbs speaks of the symbolic truths evidenced by the crack in the Liberty Bell.

"The crack in the Liberty Bell should remind us that while we speak of freedom in our nation, not all of its people are really free," he says. "Politically, yes, but in the broader reaches of life, no."

"Freedom involves the right of equal opportunity to prepare for life, to compete equally in life, to achieve in life to the limit of one's abilities. Many who possess liberty abuse it to their own hurt and the hurt of others. They confuse liberty with license. No man is free who cannot control himself."

In the July 25 sermon, "Firecrackers Are Just Noise," Hobbs reminds, "We must remember that our church buildings are no substitute for God. Our nation must return to the true God, not some material substitute for Him. There must be total involvement of our people in the political process, and in a spiritual renewal which will make us a nation God can afford to bless and to spare."

Food Thief Causes Problems At Ridgecrest

RIDGECREST, N. C. — Ridgecrest Baptist Conference Center, owned by the Baptist Sunday School Board, is trying to deal with the problem of a chronic food thief this summer.

The problem is really not a large one; it involves only a few candy bars each week.

And the culprit is not too large either; it's a small gray squirrel who climbs into the candy vending machine at the refreshment area every morning and collects a free breakfast from the display rack.

Even though his home is located on the grounds of a religious retreat, and he has been caught red-handed several times, the squirrel appears to have no guilt problems with his underhanded actions.

Meanwhile, staff members in charge of the refreshment area are looking for a way to squirrel-proof their vending machine.

Meager Meal At Grenada Emphasizes World Hunger

By Mrs. John Keeton Jr.

The regular Wednesday family night supper at First Church, Grenada, had a different look on May 5. Bare tables, no napkins, small bowls of weak soup, single slices of not fresh bread, and only tap water to drink were features of the meager meal which climaxed the church's emphasis on world hunger.

Planned by Baptist Women and the pastor, Dr. John Lee Taylor, and adopted by the church, a continuing involvement in, and awareness of the problem, of world hunger was begun in April with a special sermon on the subject. This was followed by churchwide distribution of the Foreign Mission Board's excellent pamphlet concerning world hunger needs and Christian responsibility. Brief talks on world hunger were made in all Sunday

School departments.

Church members paid the regular price for the meager meal, with the difference between its actual cost of \$9.00 and the amount paid, approximately \$100, being sent to the Foreign Mission Board for world hunger.

After the meager meal, the prayer meeting congregation was made agonizingly aware of the reality of starvation by a film, "Ari Bati," showing a village of suffering people in Ethiopia.

No goal was set, but the members were urged to be more aware of overeating and overspending for food, and to consider a regular plan of missing certain meals or reducing the cost of some meals and sending the money saved to the Foreign Mission Board. To date, over \$2,000 has been given for world hunger through the Foreign Mission Board's hunger and relief program.

Do You Love Your Country?

By Rosalee Mills Appleby

The most urgent hour of all history is upon us. The greatest opportunity of all times challenges us. 11 Chronicles 7:14 invites America to mobilize her forces to save our nation.

"America today has the mightiest opportunity in history. It is not merely the chance to throw back the forces of reaction and to repel the evil and demonic

dream of a single, man-governed totalitarian world. Nothing negative will suffice. Simple condemnation will not stem the tide of a dynamic advance. The opportunity of our great country, which God has so wonderfully led and so richly blessed, is to lead faltering mankind beyond the twilight and the hovering darkness into the sunshine of a larger, happier day. It is to use our vast resources and inspiring inheritance under God to usher the whole earth into a period of abundance,

country. Prophetic utterances are calling to responsibility.

We have been reminded that two hundred years have been about the limit of past nations that have forgotten God." America is not God's pet. "It is time to seek the Lord, till he come and rain righteousness upon you." Paul says: "Knowing the time, that now it is high time to awake out of sleep."

May we cooperate with INTERCESSIONS FOR AMERICA or our own group in interceding with God for "the land of the brave and the home of the free." Cry out to God for a turning to righteousness during 1976. It has been suggested and thousands are following, that the first FRIDAY in each month be set aside for PRAYER AND FASTING. It is possible to meet alone in the home or with others in groups. Pray in the letter and spirit of 2 Chron. 7:14. GOD, BLESS AMERICA.

Intercessors for America in

made for the people of Beirut; that special prayer be offered for the Vice-president and the Secretary of State; that God dry up the financial flow to pornography centers and demonic media; that U. S. policy toward Israel and the Middle East will reflect God's perfect will; that God put down the lawless and raise up the righteous in every public office; that effective networks of prayer communication be established across the U. S.

Centreville Youth See Passion Play; Entertain Aged

A group of thirteen young people from Centreville Church and other churches in Centreville recently made a four-day trip to Arkansas and surrounding areas. Glen Shows, Centreville music and youth director, directed plans for the trip.

The trip took them to

Trinity (Monroe)

Burns Note

Trinity Church, Monroe County, burned the note on their property, in a special service May 2. All former pastors and the present pastor took part in the service.

Trinity was constituted in January, 1966, with 47 charter members, and Thomas Warren as first pastor. Other pastors have included Joseph Oliver, Vernon Ayers, and Tommy Waddle.

The first funeral, held September 8, 1966, was that of Mrs. J. M. Manasco, charter member. The first wedding in the church was June 21, 1969 — that of Elizabeth Manasco and Jackie McNeese, the ceremony performed by Pastor Ayers.

On the church's fifth anniversary they owned a debt of almost \$6,000. Now this has been paid. At the end of the fifth year, 35 new members had been added. Trinity now has an enrollment of 31 members.

Clark Hicks, the present pastor, has served at Trinity since March 23, 1975. Remaining charter members include Mrs. Willie Hughes, Betty Knight, Jean Renfro, Thomas Renfro, and Barbara Miller.

Ogden Church Calls Pastor

Ogden Church, Benton, has recently called Gibbie McMillan as pastor. A native of Kentwood, Louisiana, McMillan is presently attending Mississippi College and majoring in Bible. He is the son of Edward McMillan and Mrs. Michael Connerly, both of Kentwood.

He was formerly serving as youth director at Robinson Street Church, Jackson.

Teenagers Needed

The Jackson Area Voluntary Action Center has a wide variety of volunteer opportunities for teenagers this summer.

The Jackson Area Voluntary Action Center has voluntary job openings for anyone who is willing to help. For further information call 354-1765.

A Women's World Reader For Beyond the Ironing Board

Two hundred years of America. Only two hundred?

Imagining the world without America is hard to do — it's like imagining life without breath, almost. Yet we haven't always been here.

Two hundred years of America: two hundred years of settling into new lands wrenched from the clutches of wilderness, of pushing the sky upward with the tops of buildings; of deepening the earth with oil wells and mines; of shrinking the world with air roads; of stretching life with medicine and knowledge; of easing life with necessities and buttering it with luxuries; of mopping up hurricane waters, digging out from under tornadoes, dust storms and snow storms, of thirsting through drought; of weeping through wars; of hoping for peace; of beauty; of reaching for the backlash of technology, to make a servant of progress rather than let it become master.

Two hundred years of America: two hundred years of people caught in the thrills of living and the certainty of dying; of people held enthralled with ourselves one hour and appalled at ourselves the next; of people voting not only for candidates but against principles; of people giving rein to greed yet caring for needs; of people poles apart in lifestyles, unreconcilable yet tolerable; of people fat with eating and people thin with wanting; of people dreaming while awake and working to reality.

Two hundred years of America: two hundred years of people like you and me, who set our



DAY CAMP FUN—Southern Baptist Convention mission day campers, spent part of their week at a nearby zoo enjoying the animals while their parents, messengers to the SBC annual meeting in Norfolk, conducted denominational business. Karen Lee, age 7, daughter of Mr. and Mrs. Marvin K. Lee of Pearl River, Miss., and Paul Gilder, age 7, son of Mr. and Mrs. Charles Gilder of Morgan City, La., register their approval. SBC photo by Tim Fields.

"Celebration '76" To Be At Jackson's Coliseum July 4

By Alex McKeigney, Jackson

Central Mississippi area residents will have a special opportunity to express their faith in and love for "God and Country" in a great program of praise and worship on Sunday afternoon, July 4, at 2:30 in the Mississippi Coliseum, Jackson.

Ministers and choir members from seventeen churches are participating in the program, called "Celebration '76", which will feature a wide variety of religious and patriotic music and a special Independence Day message entitled, "Mississippi—I'm Your Son," by Franklin D. Pollard, pastor of First Baptist Church, Jackson.

(This will be one of a number of observations by churches in Mississippi of the nation's 200th birthday on July 4.)

Dean Wilder and Robert Hale, a nationally known singing duo, will present a concert of sacred and patriotic music as part of the July 4th spectacular. They will appear in Mobile and Birmingham on the fourth, in addition to their Jackson appearance. Hailed nationwide as concert, opera and recording stars this well-known duet has thrilled hundreds of thousands of Americans with inspiring performances.

Pollard is a graduate of Texas A. & M. University and Southwestern Baptist Theological Seminary. He came to Jackson after several pastorates in Texas and is in wide demand throughout the country for religious events and as an after-dinner speaker.

A patriotic reading, "The Ragged Old Flag," will be given by Paul Ott. He is one of the nation's best known conservatives, is a recording star, a nationally known voice on conservation spots produced for both radio and television. His narration of "The Ragged Old Flag" has been received with standing ovations throughout the United States.

Hundreds of choir members from area churches, supported by a 50 piece orchestra, will be featured during the musical portion of the program.

Among the other program participants will be Dr. Bill Causey, pastor of Parkway Baptist Church, opening prayer; Dr. W.

Douglas Hudgins, emeritus pastor First Baptist Church, Old Testament Reading; the Reverend Clay F. Lee, senior pastor Galloway Memorial United Methodist Church, New Testament Reading; Dr. Donald B. Patterson, pastor First Presbyterian Church, offertory prayer.

Dr. T. B. Brown, pastor of Mount Helm Baptist Church, will lead a special prayer; and the Reverend David A. McIntosh, pastor of Christ United Methodist Church, will sing an original selection, "Mississippi—I'm Your Son."

Participants in the massed choir are from fifteen churches, with

churches and ministers of music being as follows: Colonial Heights Baptist, Don Bennett; Briarwood Baptist, Tom Byrd; Forest Hill Baptist, Walter Campbell; Galloway Memorial Methodist.

Ridgecrest Baptist, David Worthington; First Baptist of Madison, Bill Clark; Oak Forest Baptist, Jerry Talley; Southside Assembly of God, Herb Wright; Mount Helm Baptist, Calvin Thomas; First Baptist of Jackson, Larry Black; First Presbyterian, Henry Ford; First Methodist, Florence; O. E. Perry.

Crafts displays and a puppet show will be presented in various Coliseum locations preceding the program.

Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof — Constitution of the United States.



As the nation celebrates its Bicentennial, religious groups are reviewing their contributions to the American experience. (RNS Photo by Vernon Sigr)

Campers To Light Fires In Bicentennial Celebration

RIDGECREST, N. C. — More than a hundred girls here are making plans to start a fire on the night of America's Bicentennial celebration.

And that fire will be only one of hundreds of fires that will light the sky across America July 4th.

The girls are campers and staffers at Camp Crestridge for Girls, located on the 1,900-acre grounds of Ridgecrest Baptist Conference Center.

The campfire will be a part of the camp's participation in a unique Bicentennial event encouraged by the American Camping Association and Christian Camping International.

According to Camp Crestridge director Arvine Bell, members of the ACA and CCI will combine efforts in the coast to coast lighting celebration.

Matches will be struck and put to the wood at 10 p.m. nationwide.

Attala County Churches To Sponsor Martin Crusade

At least 25 Attala County churches, representing five denominations, will be engaged in a United Spiritual Crusade on July 4 - 11. Rev. Eddie Martin of Lancaster, PA. will be evangelist, and R. L. and Beth Sigrest of Yazoo City will direct the music. Eighteen Attala Baptist churches have voted to participate in the crusade.

Noonday services will be held from 12:00-12:50 at First United Methodist Church in Kosciusko.

Evening services will be held at 7:30 at the Kosciusko Football Stadium.

Dr. W. Leyon Moore, director of missions for the Attala Baptist Association, is serving as chairman of the county-wide crusade.

Hale And Wilder

To Give Concert In Clinton

Robert Hale, leading bass-baritone with the New York City Opera Company, and Dean Wilder, director of vocal studies at William Jewell College, Liberty, Missouri, who also recently made his debut with the New York City Opera Company, will be presented in sacred (secular) concert on July 5, 7:30 p.m., at Morrison Heights Church in Clinton.

In addition to their individual performances in opera, oratorio, with symphony orchestras and recital, Hale and Wilder have toured together internationally presenting sacred concerts with Ovid Young, accompanist and arranger for them in more than 1,000 appearances since 1966.

Quitman To Celebrate July 4 At Reservoir

First Church, Quitman is planning a Bicentennial Celebration for Sunday, July 4, at the Archusa Water Park Reservoir. Services will begin at 1:45 a.m. with a presentation of the Sunday School theme in drama form.

The worship hour will feature special music, pageantry, a flag ceremony, and a patriotic message by the pastor, Ed North. Following the lakeside worship experience, a picnic lunch will be served.

Friends and former members are extended a warm welcome to share in this unique celebration. In the event of inclement weather the same schedule will be observed in the church facilities.

Susie And Mark Lott To Be Guests At Main Street Celebration July 4

A Bicentennial joint Sunday School will be held at Main Street Church of Hattiesburg on Sunday, July 4. Grades 4 - Adult 6 will gather at 9:30 a.m., and ages 3 - grade 3 will meet at 10:15 a.m.

Susie and Mark Lott will be the special guests. Susie is the daughter of Rev. and Mrs. Al Fairchild of Moselle. She attended Jones County Jr. College and Mississippi State College for Women where she was a music major.

Shortly after her mother took up the art, Susie also became a ventriloquist. Susie took her doll, Twinkle, to M.S.C.W. and "gave him voice lessons." In 1973 and 1974, Susie went to India with her dad.

Susie is now married to Mark Lott from Collins. Mark attended Jones Jr. College before entering the service. He and Susie have lived in Washington, D. C. where he was stationed. Mark sings and plays the guitar and has also



taken up gospel magic. Together they perform at youth rallies, banquets, weekend revivals, etc. Mark is now employed in Laurel and is also interim pastor at Hillcrest Church, Laurel.

Dr. John E. Barnes, Jr. is pastor of Main Street Church. David Hulsey is minister of education and Jim Oakes is the Sunday School director.

Carrollton To Celebrate On July 4

As part of the national bicentennial celebration, Carrollton Church is planning special services for July 4. The church will observe homecoming with dinner served on the grounds. Organized in 1833, the church is rich in history, and the morning service will be conducted with the patriotic and religious freedom theme. Other plans for the day include burying of a time capsule, ringing of the church bell in conjunction with the national celebration and a patriotic concert presented by the church choir in the afternoon. The church will begin its summer revival with the evening service. The evangelist will be John Hopper of Meridian. The music will be directed by Bernard Taylor. The pastor is Ronald Ballard. Services will be conducted July 5-6 at 10:30 a.m. and 8 p.m.

Sherman To Dedicate Building

Sherman Church will observe Homecoming on July 4. Dr. Louis Scholle, interim pastor, will bring the 11 a.m. message. An old-fashioned picnic lunch will be served.

At 2 p.m. those present will meet in the new Family Life Building for the dedication service of the building. Harold Anderson, Lee County director of missions, will deliver the dedication sermon.

have their 1976 homecoming service. Rev. Bill Barton, guest speaker, is a former interim pastor of the church. Allen Tyner, minister of music, will lead in the music.

Morning worship will be followed by lunch in Fellowship Hall, according to Rev. A. J. Pace, pastor.

Orange Grove To Serve Red, White, Blue Cake

First Church of Orange Grove will celebrate July 4 with a Bicentennial sermon, a song service, and dinner on the grounds. At the latter, they will serve Bicentennial cake, iced in red, white, and blue.

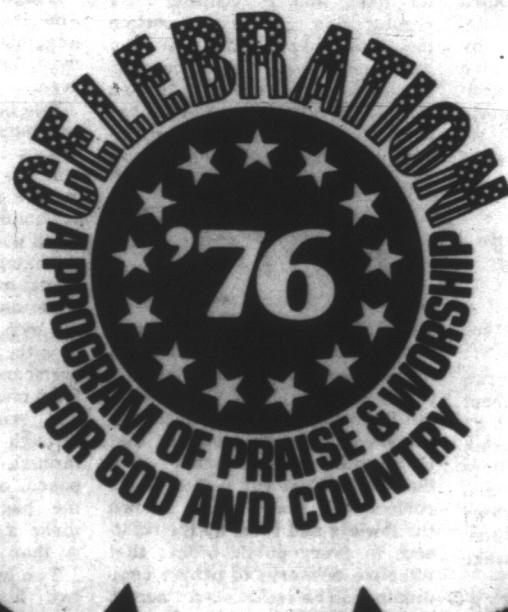
There will be an afternoon song service, but no night service, according to the pastor, Rev. H. L. Davis.

First, Belzoni Bicentennial Celebration

On the Lord's Day, Sunday, July 4, First Baptist Church of Belzoni will have a day of worship and Thanksgiving in celebration of the nation's 200th birthday.

Services will begin at 10:30 a.m. with words of welcome by the pastor, Rev. Jasper Neel, not only to present members, but all former members and their families all of whom have been invited. Included in the service will be patriotic singing by the congregation, flag raising by United States Marine Corps, message by the pastor, and the John W. Peterson musical, "I Love America" presented by the chancel choir. Old fashioned dinner on the ground will follow the service. All tithes and offerings will go on the building debt.

You Are Invited To Attend



CELEBRATION '76 PROGRAM AT 2:30 P.M.

Bicentennial Arts & Craft Display

Paul Ott Presenting "The Ragged Old Flag"

1000-Voice Choir From Jackson Area

50-Piece Orchestra

Hale And Wilder Presenting A Patriotic Concert

Franklin D. Pollard - Pastor Of The

First Baptist Church, Jackson

Speaking On "A Declaration Of Independence"

JULY 4th MISSISSIPPI COLISEUM

Living The New Life

By W. J. Fallis

Matthew 16:24-26; 19:16-30;
2 Corinthians 6:14 to 7:1;
Colossians 2:16-23

For three Sundays in this month we are studying some demands on the church as revealed in the Bible. Today it is the demand that believers live the new life. The "new life" is fresh, stimulating, and demanding. Mature loyalty to Christ is more important than petty rules.

The Lesson Explained

This story has appealed to many Christians, perhaps because most of them are not rich, and they feel sorry for the young man. He asked Jesus what good deed he should do to have eternal life. Jesus tried to focus his attention on God as the source of all good and then reminded him of God's commandments. When Jesus specified five of them and added the one from Leviticus 19:18, the young man said he had always obeyed them. But he was still not satisfied; perhaps he was expecting Jesus to state some challenging new discipline he could master.

What Jesus finally said was more than the rich young man could accept. He could not be faulted for his morality, but Jesus confronted him with the essential demand of goodness. Giving his wealth to the poor was a way to get rid of it; the important thing was renouncing his dependence on and loyalty to his wealth and making a full commitment to God. In that way he could be perfect, or "go the whole way" (NEB). Living the new life described by Jesus was much more than obeying laws. It was discarding any other loyalty in order to give first place to God. Evidently, the

young man was possessed by his possessions because "he went away sorrowful."

After watching the young man walk away, Jesus turned to his disciples and said, "It is almost impossible for a rich man to get into the Kingdom of Heaven" (TLB). He did not mean that entrance requirements were stiffer for rich people, but it was harder for them to express the childlike faith and commitment which God requires in his realm. The question of his disciples rethat wrath was a sign of God's favor. Thus, they thought that a rich person was assured of a place in the kingdom. Jesus said that God is well able to admit anyone he chooses into the kingdom.

Peter followed up on the principle Jesus stated in verse 21. If the rich man could gain heaven by giving up all he had and following Jesus, what could the disciples expect who had done the same thing? He was a bargainer, too. Jesus answered patiently. In the new world or age (better than "regeneration") his twelve followers would share authority over the whole of Israel. Verses 28-29 are probably not to be taken literally but as the solemn assurance of Jesus that God will reward every risk that his followers take in his name. In fact, the repayment will be a hundred times in value besides receiving eternal life. God will insist on doing it his way; no one can predict who will be first or last.

For July 18

Discerning Truth And Error

Matthew 7:15-29; 1 John 4:1-12

This lesson focuses on a third demand on the church — that it be able to tell the difference between truth and error. Churches in New Testament times faced that problem, and it is still with us today. Especially in the Middle Ages was the organized church misguided at this point.

John's warning about false prophets was based on Jesus' concern about the same thing. In his picturesque speech Jesus described them as wolves disguised as sheep. They would get into the fellowship without arousing any suspicions; even their speech might seem harmless. So how could they be detected? By their fruits, of course.

Earlier in this epistle (2:18-27) John had warned his readers

about "antichrists"; here he calls them "false prophets." They were teachers of false interpretations.

John reassures his readers in verses 4-6. Because the Spirit of God is working in them, they "have overcome" those trying to undermine God's truth. Even when the false teachers gain a large hearing, the true believer knows that a worldly crowd responds to a worldly teacher. God's people will listen to God's man; they can recognize one another.

Here is a third way to discern truth and error in teachers — and believers in general. They may talk about love — the Christian kind — but how do they show it? The real way is "love one another." That is a distinguishing mark of the child of God.

Sunday School Lesson: Life And Work For July 11 And July 18

"Called To Lead" And "O God Our Help"

By Bill Duncan
EXODUS 3 - 14

Any nation God chooses to bless must have good leadership. God is always looking for men and women who will guide the people in God's ways. If God's purposes for the nations are to be achieved, there must come forth leaders who will seek the Lord and His ways.

Our country was blessed by good leadership in the early days of existence. Men were willing to seek Divine help and guidance. In order to continue to achieve God's purposes in the years to come, we must encourage men and women to answer God's call for leadership.

Leaders without divine counsel and help would not be able to sustain our nation. The great song of the Reformation was, "O God

our Help in Ages Past, our Hope for years to come." One can see the Lord of history directing the affairs of men, and the providence of God in what America has been able to achieve. It has been a miracle of God that we even exist today. I am so glad that God did not wind us up like a clock and then go off to rest while we ran down. As I look back through history, I can see His hand directing, lifting, punishing, and delivering mankind.

GOD'S CALL

God appeared to Moses at a time when Moses was receptive to his call. The forty years in the wilderness had been a good school for him. However, God had to get Moses' attention by the burning bush experience. In this way, Moses was confronted

with the holiness of God; yet he saw that God was willing to deal with mankind. He saw that God knew of the affairs of the Hebrews in particular and wanted to do something about them.

In order to accomplish His purpose for the Hebrews, God asked Moses to help. God chooses to work through human beings to accomplish His purposes. "Come now and I will send thee unto Pharaoh, that thou mayest bring forth my people, the children of Israel, out of Egypt."

Moses was reluctant to follow the call of God. He offered many excuses for not being the right one to lead the people. He suggested lack of confidence, ignorance of the nature of God, the lack of trust on the part of the people for Moses, and finally his inability to speak eloquently.

God answered every one of Moses' objections. Moses had to be convinced that he was the one God wanted. The need was urgent. It was to Moses' happiness and joy that he answered His call. Moses could not be content to be a shepherd when his place was the leader of a nation. As Moses went to lead, he carried with him many promises that God, who is faithful, had made to him.

These promises of God's help made to Moses were fulfilled in the help that God gave to Moses and the nation. When Pharaoh refused the request of the Hebrews to leave Egypt, God began to attack the Egyptian nations through a series of plagues. Until deliverance was secured by God, there was little hope for the nation.

The hardest test of leadership that Moses had to pass was the complaining people God had called him to lead. The first



New Hope Begins Pastorium

New Hope Church (Harrison) broke ground in May for a new \$45,000 pastorium. Rev. Jerry Estes is the pastor.



Abel Gets Degree From Golden Gate

MILL VALLEY, Calif. — Glenn

Prayer Lift For Pastors: July 4-10

Monroe

July 4

Norman Reese, Gregory Chapel
Charles Ellis, Hamilton
Tommy Whaley, Liberty
Earl Ezell, Meadowood
Jimmy Robinson, New Hope

July 5

Harvey Scott, New Prospects
Hubert Tackett, Prairie
P. H. Edwards, Quincy
Enos Cross, Rocky Springs
Detroyn Bobbit, Smithville

July 6

Larry Taylor, South Nettleton
George Thomas, Spunge
Clark Hicks, Trinity

Montgomery

George Heath, Bethlehem
George Steward, Duck Hill

July 7

W. M. Hull, Eskridge
H. B. Vinson, Hays Creek
Curtis Armstrong, Hebron
Tulan Anglin, Milligan Springs
Stewart

Phillip Martin, Mission

July 8

Howard Smith, Kilmichael
Walter Yeager, Pine Forest
R. L. Wilcutt, Scotland
Radford Redwine, Unity

July 9

David Pratt, Winona, First
Neshoba

Henry Hight, Beacon Street
Cal Cooley, Bethsaida
Henry Cuspid, Bluff Springs
Elmo Norton, Bond

July 10

Arlis Smith, Burnside
Lonnie Alexander, Coldwater
Frank Langford, Dixon
Bob Wilkerson, Good Hope
Jerry Jones, Hope

July 11-17

Neshoba

July 11

E. C. Tucker, Laurel Hill
Gary Johnson, Linwood
Byron Kornegay, Longino

Thursday, July 1, 1976

BAPTIST RECORD PAGE 7



Terry Burns Note At Picnic

First Church, Terry, had an informal note-burning ceremony on June 5. The ceremony was part of a picnic, celebrating payment of the church's indebtedness. During an interim pastorate Dr. Phillip McCarty, faculty member at Mississippi College, led the church to enter into a debt-retirement campaign. The church responded enthusiastically and completed the payments after calling Rev. Wayne Coleman as pastor in March. Chairman of Deacons, L. E. McCoy, holds the note while L. J. Beasley, church trustee, prepares to burn it. D. D. Weimer, another trustee, looks on. Dr. McCarty is standing left and Rev. Coleman on the right.



President's Council Instituted At BBI

GRACEVILLE, Fla. — A new program has been added to Baptist Bible Institute with the institution of the President's Council, a distinguished group of people who pledge support to BBI, both financially and personally. This group was established under the direction of Dr. James E. Southerland, president of BBI, and will continue to operate under his guidance. The President's Council will help Baptist Bible Institute to meet the continuously escalating financial needs as well as to plan for the future while learning from the present and past. The \$300 annual contribution is used to meet the budget needs of BBI and to expand the campus facilities as the Board of Trustees sees fit. The first alumni of BBI to become a member of the President's Council was Rev. Ben Bennett, president of the Mississippi Alumni Association and pastor of Calvary Baptist Church in Yazoo City.

Jackie Barker, Mt. Nelson
Henry Adams, Neshoba

July 12

Bill Boykin, New Bethel
B. Z. Byrd, New Black Jack
Lamar Moore, New Harmony
Doyle Scitze, New Pleasant Dale
James Bryant, North Calvary

July 13

Leonard Holloway, Oak Grove
Wade Chappell, Old Pearl Valley
Eugene Dobbs, Philadelphia, First
Olyn Roberts, Philadelphia, East
R. H. Newman, Pine Grove

July 14

Duaine Morgan, Salem
George Blackwell, Sardis
Warren Haney, Spring Creek
Grady Collins, Trinity
Allen Dees, White Oak

New Choctaw

July 15

Ellis Thompson, Bethany
Calvin Gibson, Bogue Chitto
Emmett Denson, Bogue Homa
Francis Polk, Calvary
Jim Sanders, Choctaw Central

July 16

Dolphus Henry, Corinth
Ike Anderson, Canaan
A. G. Anderson, Hopewell
Homer Gibson, Macedonia
Thomas Nickey, New Choctaw

July 17

Arthur Ben, Stallo Mission
Newton

Billy Ray Gibbs, Beat Line
J. H. Bethune, Bethel
Curtis Guess, Chunky
Guy Merritt, Clarke Venable

BAGUIO CITY, Philippines — Summer school has just been completed at the Philippine Baptist Theological Seminary with a Filipino Baptist, Henry Silbor, serving as director. This is the first time in the seminary's history a national has served as director.

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Names In The News



Calvary Church, Columbus, honored their pastor, Rev. Jerry W. Stevens, with a reception on Sunday, June 6. The reception and a love gift of money were in honor of the anniversary of his first year of service.



Calvary Church, Columbia, recently gave special recognition to Ronald (Ronnie) Ross, minister of music, as he observed his two-year anniversary with the church. Mrs. Ross was also given special recognition, as associate pianist and teacher in the Sunday School.

Special tribute was paid by the pastor, Rev. James E. Walker, during the Sunday morning service. A bound book of letters of appreciation was presented, as well as a love offering.

Dr. Robert M. Hanvey, pastor of Easthaven (Lincoln) was honored by his congregation on June 6. He has been pastor of Easthaven for two and one half years, and has not missed a Sunday morning service. He received his Doctor of Theology degree on May 13 from Baptist Christian University. At a reception Dr. Hanvey was presented a framed Commendation. He was also presented a tape recorder by Hollis Burt, deacon chairman, on behalf of the church.

Joel Haire, pastor of First, West Point, was the subject of a feature article in a recent issue of the Columbus Dispatch. He was featured as an "Area Personality." The son of a Baptist pastor, he has been pastor in the state for 20 years and at West Point for seven years.

Douglas Mathew (Matt) Buckles, son of Mr. and Mrs. Billy Buckles of Roxie, was ordained to the gospel ministry May 23 at Elmo Church (Jefferson). Rev. Paul E. Robertson, former pastor, delivered the message. Mr. Buckles is now pastor of Hamburg Church. He plans to study at Mississippi College this fall. Rev. David L. Brooks is the Elmo pastor.

Mr. and Mrs. Edward B. Trett, missionaries to Brazil, have arrived in the States for furlough (address: c/o First Baptist Church, Clinton, Ms.).

Youngers Creek Church, Elizabethtown, Kentucky has called Barry Dennis as pastor.

Dennis, a native of Laurel, received his B. A. degree from La. College, obtained clinical pastoral education at Central State Hospital in Pineville, and will graduate from Southern Seminary in December.

Rev. Johnnie Lee, for many years a deacon in Van Winkle Church, Jackson, was recently ordained to the Gospel ministry. Mr. Lee has served for several years as a lay-preacher, doing supply work and for the past four years has been preaching two times per week at the Youth Detention Center in Jackson. Dr. Herman Milner is the Van Winkle pastor.



Martha Nelson, Pelahatchie, recently worked with Royal Service writers to study implementation of plans for the 1977-78 Baptist Women curriculum. (Left to right) Ruth Miller, Marietta, Georgia; Laurella Owens, editor; Mrs. Nelson; and Betty Swadley, Springfield, Missouri, attended the conference held at WMU headquarters, Birmingham, Alabama.

First Church of Long Beach has called Rev. Al Fike, a senior at William Carey College, as minister of youth activities for the summer.

Mr. Fike, a native of Leakesville, is an ordained minister.

Upon completion of college at William Carey, he will enter New Orleans Seminary.

Kenny Adams has accepted the position as minister of music at Noxapater Church. Son of Mr. and Mrs. Herbert W. Adams of Kosciusko, he attended Holmes Junior College, and graduated from Mississippi College. Currenty he is a graduate assistant at Mississippi College, working on a Master's degree.

Harold Hutcheson, Mississippi native, has been called as pastor to the Ninth Street Baptist Church, 3033 9th St., Muskegon Heights, Michigan. Son of Mr. and Mrs. A. E. Hutcheson of Saltillo, he completed his undergraduate study at Mississippi College. He has just received the Master of Divinity degree from Midwestern Seminary, Kansas City, Missouri, graduating with honors.

Roy Lee Honeycutt, Jr., provost and dean of theology at Southern Seminary, talks with seminary trustees from Mississippi during their recent meeting on the Louisville campus. (Left to right): Honeycutt; David Grant, pastor of Broadmoor, Jackson; Howard E. Spell, retired academic dean at Mississippi College; and J. Ralph Nookester, president of William Carey College.

Mr. and Mrs. Gerald L. Swimmer recently moved to Ripley, where Mr. Swimmer has accepted the call as minister of music and youth at First Baptist Church. The Swimmers moved from Lukka Church, where he served in this same position for 5½ years. First Church, Ripley, welcomed Mr. and Mrs. Swimmer with a reception on May 23.

We can give America our prayers! The word of God encourages us to pray for our leaders and for one another. Prayer will bind us together in a great love and devotion to the cause for which this country was founded. Hebrews 13:7 tells us to, "Remember them who have rule over you . . ."

Revival Dates

Georgetown Church: July 5-11; Dr. James C. Taylor, Mississippi native, professor of preaching at New Orleans Seminary, evangelist; Dr. Genter L. Stephens, professor of church music education and voice at New Orleans Seminary, music director; every evening at 7:30; Tues.-Fri. at 7 a.m.; John Engle, pastor.

Rehobeth Church (Rankin): Highway 43, north of Pelahatchie; July 11-16; Rev. Henry Bennett, evangelist; Dan Guest, singer; services 7:30 p.m.; dinner at noon on Sunday.

Bethel (Jones): July 4-9; Ron Mitchell, B. S. U. director, Jones County Jr. College, evangelist; Danny Shows, personnel director, Ellisville State School and member of The Professors singing group, music director; Jimmy Collins, pastor; Sunday at 11 a.m. and 1:30 p.m., with dinner on the grounds; Monday - Friday 7:30 p.m.

Gore Springs (Grenada): July 11-16; Danny Chaney, pastor, Salilis (Attala), evangelist; Bradford Hodges, music director, Kilimichael, music evangelist; services at 11 a.m. and 7:30 p.m.; Michael Hunt, pastor.

Devotional

Gifts We Can Give To Our Nation

By Roy Myers, Pastor, Mt. Zion, Independence

Lake 20:19-26

I am proud to be an American. America has been good to me. I could count a large number of gifts that she has given to me. The gifts of freedom, the gift of an education, the gift of opportunities, and the gift of the freedom of worship are just a few of the many that I could name. The question I ask is, "What are some gifts that I can give my country on her 200TH birthday?" It seems, only appropriate that we try to give her some gifts on her birthday.

We can give America our prayers! The word of God encourages us to pray for our leaders and for one another. Prayer will bind us together in a great love and devotion to the cause for which this country was founded. Hebrews 13:7 tells us to, "Remember them who have rule over you . . ."

We can give America Christian citizenship. There is a great need for us to show to the world Christian citizenship. Our country should be an example to the other countries, because we like to refer to our nation as a Christian nation. We are challenged to be an example of the believer in I Timothy 4:12.

We can give America loyalty. Looking back in history, when asked if he had anything to say before he died, Nathan Hale replied, "I regret that I have but one life to give for my country."

As we are loyal to God, it will reflect in our devotion to our country.

We can give America our love. Nehemiah was concerned about Jerusalem. When told about the condition of the people and the city, he sat down and wept. What an expression of love! His action proved his love. He went to the King and asked that he be relieved of his duty to go back and help the people in the land that he loved.

We need to have a greater love for one another. A love like this will help heal a lot of the problems in America. We would see a nation of people with holy and righteous lives. This action would have a carry-over into the churches of our land, because people would be able to see God's love in true action. People are waiting to see real love in action.

We need to render these gifts to America. It is appropriate to give gifts on a birthday. I challenge you to give these and other gifts to America to make her strong and more Christ-like in the years ahead. "Happy Birthday, America!"

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